superior to these limitations; it exceeds the physical mind and physical organs although it is aware of them and their works and is, indeed, in a large degree their cause or creator. It is only subconscious in the sense of not bringing all or most of itself to the surface, it works always behind the veil: it is rather a secret intraconscient and circum-conscient than a subconscient; for it envelops quite as much as it supports the outer nature. This description is no doubt truest of the deeper parts of the subliminal; in other layers of it nearer to our surface there is a more ignorant action and those who, penetrating within, pause in the zones of lesser coherence or in the No-man's-land between the subliminal and the surface, may fall into much delusion and confusion: but that too, though ignorant, is not of the nature of the subconscious; the confusion of these intermediate zones has no kinship to the Inconscience.

We might say then that there are three elements in the totality of our being: there is the submental and the subconscient which appears to us as if it were inconscient, comprising the material basis and a good part of our life and body; there is the sub-liminal, which comprises the inner

being, taken in its
entirety of inner mind, inner life, inner
physical with
the soul or psychic entity supporting
them; there
is this waking consciousness which the
subliminal
and the subconscient throw up on the
surface, a
wave of their secret surge. But even
this is not an
adequate account of what we are; tor
there is not